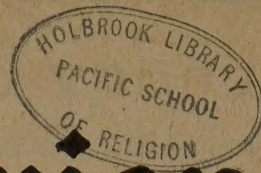


The American Friend



Old Series
Vol. LII No. 11

MAY 31, 1945

New Series
Vol. XXXIII No. 11

Motif for the Five Years Meeting Sessions

IT IS the chief business of religion to make men and women spiritually sensitive. The stress and tension of war tend to make us harsh and callous. Now throughout the European countries violence seems over, but for men and women of good will there is no V-E Day. It is a rare day of dedication—our baptism into the suffering of the world.

For the Society of Friends over the world, it should be the end of careless and self-centered living. Nothing we have done until now approaches the measure of devotion which we owe henceforth. We must now resolve to become a more effective unit of the Churches of Christ in the World, for, whether we are a Society or a Church, we are their fellows. We owe to them and to a destroyed world the duty of effectiveness.

Obviously we cannot all go to the hidden places to seek out the broken remnants of mankind to heal and feed, to clothe and shelter them. For most of us there awaits the more prosaic duty of implementing others by prayer, by affectionate sympathy and material support in a fuller consecration.

Finally, to do this with measurable adequacy, we must repair and rebuild the Society of Friends itself. Our fellowship over all groups and areas must have no breaches. Within the Five Years Meeting area we shall need a thorough overhauling, a great enlargement, a more co-ordinated evangelism—a new house unto Jehovah.

ALVIN T. COATE, *Chairman*
Executive Committee of the
Five Years Meeting.

The Five Years Meeting Sessions — October 17-23

THEME: The Message of Christ for Today—Through Friends

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

Because the next issue will be the educational number it is necessary to include four lessons in this issue.

June 10—Christ Proclaims the Good News

(Mark 1:14-15; Luke 4:16-21; Mark 8:27a, 29, 31)

THE GOOD NEWS

Much is being said these days about recapturing "the gospel of Jesus." The writings and ministry of today leave the layman in a fog, with much uncertainty as to what the "good news" really is.

The definition offered by one commentary is that God has remembered his children by providing for the forgiveness of their sins through Jesus Christ. To many, the gospel of Jesus consists of the precepts and principles set forth in the Sermon on the Mount which must be believed and obeyed. To thousands who have never had a place they could call their own, it is good news to learn that a mansion is provided for them in a land free from sorrow and trouble.

While these things, and a great many more, may be involved in the gospel, the good news has to do with something far deeper and more fundamental. Jesus said, the spiritually blind shall see, the deaf shall hear, and the captive shall be set free. In other words, man's nature can be changed. He who is accustomed to do evil can learn to do well. The all-important question of all ages—how to overcome sin—is answered by the "good news."

To remove the bad fruit from the tree does not solve the problem, for more bad fruit will grow again, but make the tree good and the fruit will be good also.

The "good news" for Paul was that in the life of the Spirit he found the power to live as his better self demanded. This transforming power of God's unmerited favor is the hope of the world.

Questions:

Does God judge a man for what he is or for what he has done?

What hope is there for a man who does not want to see?

Would Jesus be classed as a successful evangelist in our day?

Why did his own townspeople reject his ministry?

June 17—Leaders of "The Way"

(Luke 24:44-47; Acts 4:1-4; 5:29-35; 38:40-42)

OBEY GOD OR MAN?

The Christian church was born in troublous days. If human events and attitudes have any bearings upon great spiritual movements, one would be justified in saying that the early church was started at a very inopportune time.

Legalism and formalism practically dominated the Hebrew religion. The priests were Quislings under the autocratic rule of the Roman Empire. Poverty and oppression were the lot of the common people. Palestine had been the football of aggressor nations for centuries. Political strife kept the country in constant turmoil. Greed, lust for power, hatred, and strife seemed to be the dominant forces among the people. A man could hardly call his soul his own.

How could a movement survive whose every ideal ran counter to the spirit of such a time?

They had crucified Jesus, their leader. How could his followers hope to survive? It was not long until Peter and John were hailed before the rulers and ordered to cease preaching in the name of Jesus. Political power and established religion had thrown down the gauntlet. Dare the church take it up? The battle of the ages was joined. The issue of all times was cast. To whom does man owe his supreme allegiance? To God or to man? No greater issue confronts the church today than the question of loyalties. First loyalty cannot be divided. We cannot serve God and mammon.

Questions:

When is compromise on a vital issue justified?

Ministers frequently say, "If I preached what I really believe, I would divide the Meeting." Is the alternative obeying God?

Must it always be that those who obey God bring strife and conflict instead of peace and harmony?

How can a Christian cooperate in a society that is governed by the spirit of the world?

June 24—Trustees of the Promises
(I Timothy 6:3-5, 9-16; I Peter 4:12-16)

SOUND DOCTRINE

Had the early Church been anything less than "the planting of the Lord," it never would have survived the first century. We are safe in saying that in the beginning it was not a new organization but a new fellowship, that is, a group of people with new and similar experiences. They had all been baptized into one spiritual body by one spirit and so long as they lived in that spirit all went well.

But these early Christians came with different religious backgrounds, customs and beliefs. Most of the Jews thought they must continue to keep the laws of Moses which required the rite of circumcision. While the Greeks and other Gentiles had become Christians without becoming Jewish proselytes, they saw no reason for becoming proselytes afterwards. The Jews ate only certain kinds of meat, while to the Gentile, one kind was as good as another, for to them meat had no religious significance.

The mother church at Jerusalem set up some principles of belief and patterns of conduct in an attempt to bring some order out of chaos. It was not long until these rules of belief and conduct became doctrines and dogmas to which people were required to subscribe before they could join the church. So began the emphasis upon what a Christian believed and conformed to rather than upon the spirit in which he lived. To be sure doctrines are valuable, for they are man's attempt to explain the workings of the Spirit, but it should always be remembered that they are the means and not the end.

Questions:

Have the helpful changes in the doctrines of the Church been brought about by the orthodox members or the heretics?

Does it matter what a person believes just so he is honest?

What is meant by the "great affirmations of the church?"

Is change in one's beliefs necessary to grow spiritually?

July 1—God's Joy in Creation
(Genesis 1:1-5, 10-12, 16-18, 26-27, 31)

"IN THE BEGINNING"

For this quarter we shall have fourteen lessons taken from the book of Genesis. The word Genesis means "beginnings" and is a very appropriate name for a book which records so much that happened for the first time.

Whatever one's theory of the creation may be, the Genesis account seems to

(Continued on page 213)

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Quakers in Quinquennial Session

Face New Era of Reconstruction

Richmond, October and the Five Years Meeting

THE most important fact about the Five Years Meeting is by no means the month in which it is held. Friends who have driven to Richmond in former years, however, never forget that it is autumn. The leaves of every woodland are touched by the alchemy of frost and left aflame. October is the ripe month for Indiana and bordering states. The Five Years Meeting and a Hoosier autumn unite to form a lovely prospect as Friends turn their attention toward Richmond and October.

But concerned Friends do not have to be "appetized" for that occasion. Friends meeting Friends at any time of year, especially when they come from coast to coast, is always a high moment of our fellowship. If nothing else happened but the informal "huddles" in conversation it would be rewarding. Maine meets California, Canada greets North Carolina, Seattle shakes hands with Baltimore and, may we hope, America will greet Europe and nearer neighbors this year in the first renewals of fellowship after six years of war. There is a prospect of Friends coming from abroad. London Yearly Meeting, mother of us all, is seriously contemplating a delegation. Other non-American Friends, nearer and farther, have been invited.

Other Yearly Meetings, in America, will also be represented and joyously welcomed. Strangely enough, when you see them together, their varieties form no mosaic, but an integrated fellowship for we discover that "for a' that and a' that, a Friend's a Friend for a' that."

There are also the times of worship when the deeper bonds claim us. When we "center down" into the creative presence of God, a new spirit is stirred to life and the complexion of the sessions is changed. Periods of study and problem solving will claim us this year as early morning groups meet for worship and discussions. These are the tributaries which must refresh the larger sessions that follow them.

Together we shall look at our world and ask to what our united responsibility calls us. Whatever it is that we are to do, it must be done together or it won't be done at all. Therein lies the central reason for holding the sessions of the Five Years Meeting.

We can work in our separate neighborhoods as Meetings somewhat independent of other Meetings, but if we undertake a service to our nation or our world, it can't be done in isolation from other Friends Meetings and Yearly Meetings. If a local Meeting were to cease, the individual Friend would feel it within one week. If the Yearly Meeting were to disband he would feel it within a few months. If the Five Years Meeting disbanded he would feel it within a year.

When one contemplates the work of the ten Boards and Committees, our dependence upon a program of literature and Christian Education, our missionary stimulation and outreach and all of the other united services, the reality of our fellowship in service becomes obvious. We invite poverty of spirit when we fail to cooperate.

On the following pages are presented in broad outlines the plans for the sessions. Although no one can determine the exact birth of Quakerism, it was near 1645. We convene this Fall with three centuries of the Society of Friends back of us. But it is not the time to look back. Life is to be formed in one direction—forward.

When we contemplate the way forward, our minds turn almost instinctively to Him who said, "I am the way, the truth, and the life." In keeping with our faith in Christ, the theme for the sessions of the Five Years Meeting has been chosen—"The Message of Christ for Today—Through Friends." Each day that message will be held before us. In worship, discussion, and in business, that will be our central concern.

We shall look now toward October, Indiana, Richmond, the Five Years Meeting, and days of inspiring fellowship.

At the City of St. Francis

THERE were many reasons why the end of the European war was received with subdued joy. People who have followed in the most cursory fashion the affairs of nations know that the "peace" will be difficult. The peace is only less dreadful than the war.

As the representatives of the nations are meeting in San Francisco, many students of international affairs are grasping for every shred of hope that our world may be saved another holocaust. Perhaps the

most helpful response is to appear optimistic, but the seriousness of our situation must not be taken lightly. The one who is uneasy may serve better than the ready optimist. But there is a happier side as well.

As the conference got underway, with some initial rebuffs to our hopes appearing around the questions of Poland, regional arrangements and the Yalta Agreements, the spirits of many people sank with the sagging sessions. Then we began to wonder whether the attitude of Russia had been thoroughly understood. Perhaps it is a new type of diplomacy, direct, frank, to the point, which Russia is using. We begin now to sense a kind of honesty which may, with all of its deflections of progress in a conference, augur well for our future. If it means that the old, cunning diplomacy of indirection is giving way to clear words, openly stated, then there is hope. If Machiavelism is passing, we can be thankful. We wonder.

The spirit of St. Francis, patron saint of the city,

has not been very evident. His concern for "the least of these," his giving a last cloak to the poor, has not had an adequate counterpart in the serious concern of big nations for small ones. There is not enough in the sessions of the city of St. Francis to suggest his spirit. It is a long, long way from San Francisco to Assisi, but farther still from the spirit of any international conference to that of the lovely saint who lived at Assisi. Our chief consolation lies in the possibility that we are on the way though the journey is long, devious, and hazardous.

Though our steps forward are short and halting, we believe that San Francisco is turning us toward the right direction. Human spirits may not be able to undergird adequately the plans developed there. It is the home constituency, more than the delegates, who may be our liability. But in any case, San Francisco will not go far enough. We must progressively move further. Sometime we must fulfill the prophecy of San Francisco. We must meet at Assisi!

E. T. E.

The Sessions in Plan and Prospect

An Editorial Review

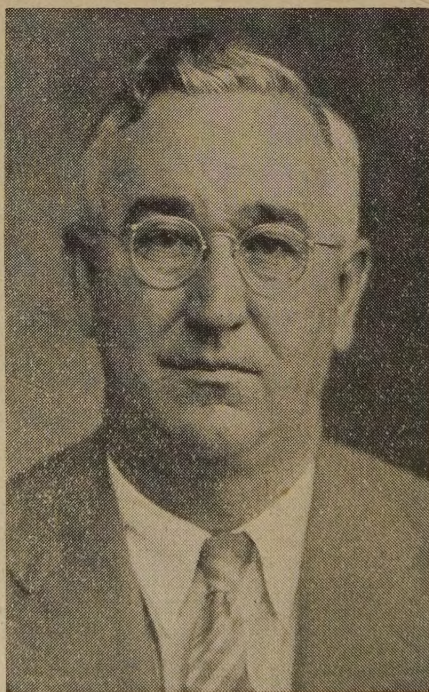
FOR more than a year the program for the forthcoming sessions of the Five Years Meeting has been under consideration. By action of the Executive Committee in 1944, a Committee on Program was created. With the corresponding members it represents each of our eleven Yearly Meetings. Norval E. Webb was appointed chairman.

Long before the Committee was appointed, the Central Committee of the Executive Committee had discussed the principles which should underlie and condition the program when it would be prepared. They recommended to the Executive Committee a central theme on the message of Christ for today. They also recommended a maximum of discussion time for the sessions, whereby the sessions would rest upon the concerns and participation of Friends. They were not favorable to too many set addresses.

AS THE PROGRAM SHARPENED

The Program Committee received these recommendations from the Executive Committee and sharpened them into specific plans. They worded the theme, "The Message of Christ for Today—Through Friends." Feeling that the theme must be taken seriously, they have planned an address near noon on each of the three opening days on "The Message of Christ." They also felt that we must find specific application of that message if it is to mean more than a usual assent to that message.

Consequently they appointed six separate Commissions to lead Friends in six general areas of thought and action.



NORVAL WEBB
Chairman, Program Committee

These Commissions had two major responsibilities laid upon them. (1) They were asked to prepare a statement near one thousand words to open up the subjects assigned them. Such statement was to be followed by the pertinent questions which should be discussed. Those statements and questions are now in and will be printed shortly and circulated among Friends. They should serve to stimulate and prepare our minds for the coming sessions. (2) The Commissions

were to serve as nuclei for early morning worship and discussion groups each day of the sessions. Friends attending the Five Years Meeting will be urged to divide themselves among the six groups which will convene for an hour and fifteen minutes preceding the general sessions each day. (3) They were asked to present their work and discussions to the general sessions for further discussion.

These discussions, together with the periods of worship and the daily address on "The Message of Christ," should keep our minds and spirits sharply focussed on our responsibilities as Christians and our specific projects as Quakers within the Christian fellowship of churches.

A Committee in charge of music will see that we sing together occasionally some of the grand hymns of the church. They will also arrange special numbers appropriate to certain sessions. This will in all probability include one entire musical evening to be presented by talent from our several colleges.

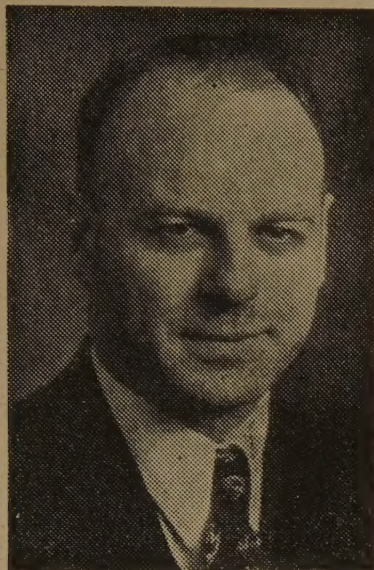
BUSINESS SHOULD INSPIRE

The business sessions of Friends are never secondary to the total program. The sessions are always a time of reorganization for the five years ahead. As they are opened by Allen U. Tomlinson, the presiding Clerk, and as they proceed through the sessions, the Committee hopes that the spiritual tone of the sessions for worship and discussion will prevail. There are some items of exceeding importance coming before the sessions this year.

The Executive Committee will present

for the consideration of the Five Years Meeting the Statement on Faith and Practice as developed by the Committee on Revision of Discipline.

For some years, Friends have felt that our ministers, missionaries and other paid employees of our Meetings and institutions should have a program which looks toward their pension upon retirement. An able committee has given long and arduous hours to the



CECIL E. HAWORTH
Chairman, Commission Four

evolving of a plan. They will report on behalf of the Executive Committee.

But business must have a better reason for a place on the program than the interest which it always evokes. Those sessions also should fit into the over-arching Kingdom of God and implement the work he calls us to do. There is a nearly unique service for Quakers in the world today. We must be inspired and girded for it by the times of worship, but we also have to be organized and orderly in pursuing it.

The Isaac T. and Lida K. Johnson Memorial Lecture will be given this year near the beginning of the sessions by Rufus M. Jones. This should lift and condition the spirit of the entire sessions.

The reports of the Boards and Committees will be made, but with an important revision of our usual procedure. The persons responsible for the reports will also have served on the Commissions which cover their fields. This should save them from routine reports and make them prophetic with plans which the Commissions have inspired.

There will be one session given to our ecumenical relations in the world and national church movements. A leading speaker from the ecumenical field, non-Friend, is being sought. This should give us the sense of cooperation in the movements to which the Five Years



JAMES A. CONEY
Chairman, Commission One

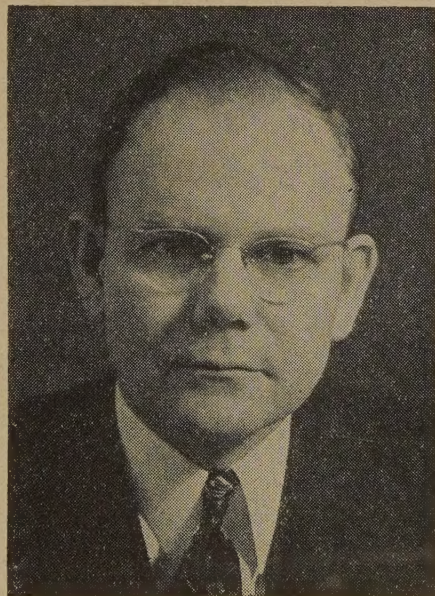
Meeting belongs in fellowship with other Christian Churches.

It is not possible to present yet the finished program. It will appear later with names and fuller information as the program is developed in details.

THE COMMISSION PLAN

The strength of the sessions will be drawn largely from the six Commissions which will be centers of worship and thought. As they meet daily, vital life and power should be generated in them. This will depend largely upon the faithful, one hundred per cent attendance and the participation of delegates and others in their early morning sessions. These are to be in large measure the tributaries for the general sessions.

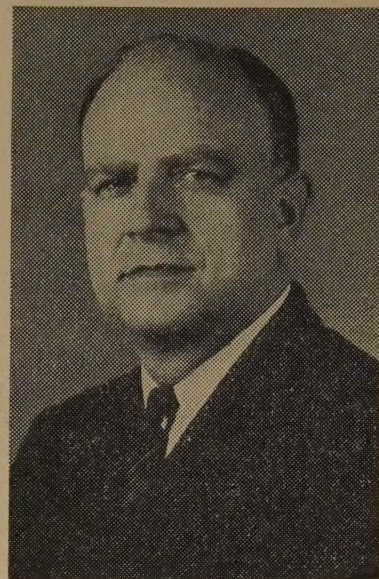
(1) The Message of Christ for Today—Through Friends—as related to *Worship and Evangelism*, is the theme of the Commission of which James A.



HAROLD CHANCE
Chairman, Commission Three

Coney is Chairman. It is concerned with our spiritual life individually, in home and group worship and with the outreach of our message. Its concern rests largely in the vital life of the local Meeting. This concern has been widely expressed by Friends as a major interest for the sessions.

(2) The Message of Christ for Today—Through Friends—on *Social Order*, with David Henley, Chairman, has a



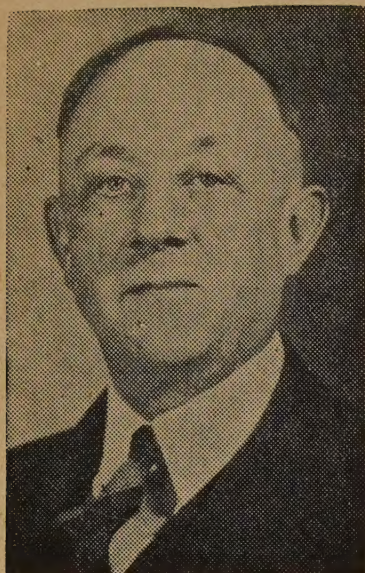
DAVID HENLEY
Chairman, Commission Two

broad range of fields to consider. Public Morals, Rural and Industrial Life, Friends in Political Life and Race, are their major interests. The very scope of their interests makes their tasks difficult but important. The Commission may choose its own emphases in discussion.

(3) The Message of Christ for Today—Through Friends—as related to *Peace* with Harold Chance as Chairman, has prepared a report that considers conscription, world order, and other aspects of peace. This report is stimulatingly different and will enlist Friendly interest in current thought on the nature of our peace testimony and its application.

(4) The Message of Christ for Today—Through Friends—as related to *Christian Nurture*, is the theme covering Christian Education. Cecil E. Haworth, Chairman of the Christian Home Life Department of the Board on Christian Education, is Chairman. They also have the interests of Friends schools and colleges in mind as well as the training of ministers and other members of our Meetings. In a very definite way our future as Friends rests with the concerns of this Commission.

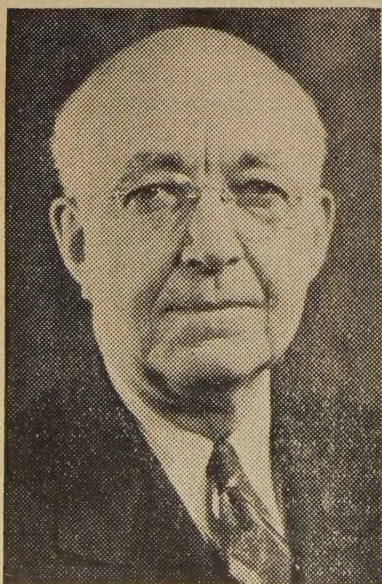
(5) The Message of Christ for Today—Through Friends—as Related to *World Outreach*, is concerned with Missions, Service and Relief, the Friends World Committee for Consultation, and the



A. WARD APPLGATE
Chairman, Commission Five

World Council of Churches. A. Ward Applegate is Chairman of the Commission. The expanding life of the Society of Friends and our relation to other Christian fellowships in world reconstruction should, attract many Friends toward this group.

(6) The Message of Christ for Today—Through Friends—as Related to our *Economic Life*, is not so much a study of the broad principles of economics as such, but of the Christian view of economics and the stewardship which Friends should develop for their work. The broad programs of Friendly service will be examined with a view to our financial responsibility and spiritual concern for them. A severe analysis of our financial responsibility will be made. Percy M. Thomas is Chairman of the Commission.



PERCY M. THOMAS
Chairman, Commission Six

(7) Finally, the Executive Committee is recommending to the Five Years Meeting that a Committee on Message be named early in the sessions to develop a message of concern to our Meetings and to Friends everywhere.

Such, in broad outlines, is the program, but if it has spiritual life and lift, it will be undergirded by the concern and prayer of Friends long before they arrive; and then by the faithful participation of all during the sessions.

These must be spiritual sessions. They must lay upon us the sorrow of our distraught world. They must help us to open the springs of divine life. They must definitely bring us to a larger discipleship with Christ.

POST WAR INTERVISITATION

By JOHN W. DORLAND

When the war is over, and the wheels start turning again for the civilian population, the greatest trek in Quaker history should be on, as by automobile, by train and plane, Friends all over the world will be getting acquainted again.

Some of this traveling will be in the nature of concerns, and it is this spiritual movement of visitation that may well help to solve an era of the doldrums that has become the concern of thinking Friends everywhere.

When saintly John Woolman rode on horseback through the leafy forest glades, on his many concerns, he looked through nature up to nature's God and, in the hush of the wilderness, found the answer to his needs. So today, dedicated spirits on modern visitations, may find this same God, in crowded railway stations, on passenger planes in the stratosphere, or at the wheel of an automobile. The transportation is there, what we need are the John Woolmans.

In a recent article, Rufus Jones has written and I quote, "I would suggest that twenty or more of our most profoundly spiritual leaders and interpreters of our ideals and way of life be drafted for an extensive work of inter-visitation in the regions of existing Meetings and closed meetinghouses." This would undoubtedly be a wise way of getting the movement started *now*, by experts in this field, but we should not overlook later, consecrated Friends, with definite concerns, whose known ability is recognized by their Meetings, who should be freed for this service also. Baltimore Yearly Meeting, Homewood Epistle 1943 says, "The urgent need is for Friends, ordinary Friends, so fired with the joy of God, that they become impelled to witness, to tell the truth as they have experienced it, to minister to the discouraged and seeking, to blaze the trail of God in the new order."

Quaker ministry of today probably

stands on the lowest rung of the ladder. The convincing power of our early preachers is not with us. Higher in the scale of values in modern visitation will be found the contacts made in the home. The breaking of bread together, family worship, the talking over of problems, helping with the labor on the farm perhaps—the blessed sacrament of sharing.

Many of us today can look back on the days of childhood, when we gathered in the parlor, and sat on those stiff horse-hair chairs in a circle around the room when, after a period of reverent silence, the visiting Friend or Friends would pray or speak as the Spirit led. I can still feel the awe and wonderment of it. It was this touch in the home that has lived down through the years.

Much of the visitation of recent years has been more or less haphazard. A Friend traveling on business visits Friends and Meetings wherever practical. An executive of the AFSC, en route to some important conference, drops into Meeting. All this is well and good, but it cannot take the place of a definite program of intervisitation.

John Way Jr., in the *Friends Bulletin* of August, 1944 says, "Visitations were usually the outward expression of an inner compulsion to share a personal conviction of an individual or a group with a wider circle of people." The compulsion that will send a Friend out to share his conviction, will return with him to his home Meeting. Those who cannot go will share in the spirit of the visit.

Harold Chance, AFSC Peace Secretary, says of this, "Intervisitation among Quakers is a living, vitalizing, developing experience. Each country road or city street that leads to the door of a Friend, each service for worship in a local Meeting, each visit with men in CPS, each Quarterly or Yearly Meeting, offers a new opportunity for adventure in personal and religious fellowship."

Meetings might well consider a traveling fund to assist Friends in the work of visitation. The Friends Fellowship Council has limited funds for this which should be much enlarged. For some time, however, many will have to leave business or profession and be willing to pay their own traveling expenses if at all possible.

Are we taking too much for granted? Will the cry, "Come over into Macedonia and help us," be answered? Can the passive members of the Society of Friends be made active? We are standing on the threshold of an era that may well be the most fateful in history. Will the Society of Friends answer the challenge, and become once more a peculiar people, led of God for a peculiar work? Or shall we sink back into our easy ways of conformity, to be lost in the stream of the world?

Mary is a Good Name

By Harold Cooper

"Mary hath chosen that good part."
Luke 10:42.

THE name Mary has become the most honored name among women in Christian history. In some lands that name has almost supplanted the name of Jesus—which is to be regretted. Yet that name suggests the most sacred and the most tragic experiences in the Master's life. Great artists have consecrated their talents to the glorifying of that name. Christmas bells ring out the story of the Galilean maiden, Mary, the mother of the Christ. That name of Mary represents the highest virtue in the maid of Nazareth and also represents frail humanity in Mary Magdalene. Between the two stands Mary, the sister of Martha. She chose that better part and became the best woman friend that Jesus possessed.

Name the baby girl *Mary*. That is what I should do. Some prefer Martha before dinner and Mary afterwards. Dinner-producing Marthas are not to be despised. Quakerdom has its experts who are trained descendants of Martha. So have all the denominations. Inasmuch as Jesus definitely stated that Mary had chosen that good part the matter is therefore settled. Fifty-one percent for Mary and forty-nine percent for Martha? Decide the percentage for yourself—provided that you accept the clear statement of the Master that Mary has over fifty percent. Let every Mary in the entire Quaker fold rally to my support, for that name is the greatest name in the New Testament among the devoted women recorded therein.

OUR NEW TESTAMENT MARYS

The New Testament rarely mentions the names of women. Yet in that small number whose names are mentioned there are at least six named "Mary." Here they are:

1. Mary of Nazareth—the mother of Jesus.
2. Mary of Bethany—whose home was a haven of refuge for the Christ.
3. Mary the wife of Cleopas—the sister of Mary of Nazareth.
4. Mary of Magdala—presumably a noble woman out of whom Jesus cast seven devils. History may have unjustly associated her name with that of a notorious sinner saved by grace.
5. Mary of Jerusalem—the mother of Mark to whose home Peter went after his release from prison when Rhoda left him standing at the door because they could not believe it was really Peter.
6. Mary of Rome—to whom Paul sent his Christian greetings in his Epistle.

Bible students can now search the Scriptures and they may possibly find two more noble women who were named "Mary." There is enough uncertainty in this that dogmatism is discouraged. One thing is certain. These noble women with this splendid name were the last at the cross and the first at the tomb. Other disciples "forsook him and fled" but at least three Marys stood "beneath the cross of Jesus" and suffered in mind what the Christ suffered in body. They shared in the care of his bruised body as it was carried to the tomb of Joseph. They provided the spices for the anointing of that body. Yes, the name of Mary is a great and honored name in New Testament history. Let's name the new baby girl, Mary.

BUT WHAT'S IN A NAME?

What's in a name? Answer: People in the Orient do not trust to chance in selecting a name. Here is another opportunity for Bible students to check up on the meaning of the names of Scripture characters. Leaving this to your own personal investigation will spare the crowded pages of THE AMERICAN FRIEND. But I must recall a most unusual experience near Aruppukottai in southern India. New members were being received into a village church and each one was given a *new name*. This was a sign of their transformation by the Christian gospel.

Mrs. She-Devil was changed to Mrs. Happiness.

Mr. Nose-Pricked was changed to Mr. Servant of Jesus.

Mr. Heathen God was changed to Mr. Blessing.

Mr. Beggar was changed to Mr. Child of the Temple.

Mr. Worm was changed to Mr. Fulness.

Mr. Blackman was changed to Mr. Eye of Wisdom.

Do you recall that old gospel song, "We shall have a new name in that land." These Christian converts secured their new names here on earth.

MARYS OF RECENT HISTORY

Christian history since New Testament days provided an honored list of noble women named Mary. Permit me to present four from the standpoint of worldwide Christian sacrifice—all four of whom profoundly influenced us in our work in India. Here they are:

1. Mary of Turkey.
2. Mary of China.
3. Mary of Africa.
4. Mary of India.

Mary Graffam of Turkey seemed like an old friend to us. We ourselves were refugees in England en route to Turkey as missionaries of the American Board. Thus stranded in Manchester because of World War I, we contacted the Quakers and Armenians of that city. From the Armenian community we heard of this American named Mary Graffam. This Mary protected the women and children during those terrible deportations from Sivas to the deserts of Arabia. "I go wherever they go" said this missionary to the Armenians, and with them she went. She marched with them. She starved with them. She suffered agonies with them. That American woman saved those women from unmentionable experiences. And Mary Graffam died with them and lies buried in that lonely land in Asia Minor among the women she protected and loved so well.

Turn your globe around and put your hand on war-torn China. Then turn your clock back to the Boxer uprising at the opening of this century. This time we think of *Mary Morrill of China*. She had been a teacher of a Chinese class in the city of Portland, Maine. Then she decided to go to China to teach the Chinese women about Christ. After ten years at Paoing-Fu, there came that anti-foreign movement of 1900. Thousands were killed and this Mary was one of them. Facing an angry mob she asked: "Why do you seek to kill us? We have only love for you. If you will not spare the lives of my companions then take my life in their stead."

Next day the mob returned and found Mary Morrill dressed in white and praying. They dragged her by the hair and took her to a Buddhist temple where she was beheaded. But the story does not end there. In the crowd of witnesses was a young Chinese soldier. That soldier was Chiang Kai-Shek who was influenced in his decision for Christ by what he saw that day.

Turn that globe again. This time it is to Africa. Mary Smith was her maiden name. Mary Moffatt was her married name. But we will call her: *Mary of Africa*. She wanted to marry a Scotch laddie named Moffatt but her parents refused to sanction the marriage. Why? Because this Scotch laddie was going to the jungles of Africa and that pathway was one of endurance and sacrifice. So Robert Moffatt sailed without his Mary. Three years passed and then she gained her parents' consent to join him in Africa. "It would be worth a thousand lives to go" said she. For fifty-three years the Moffatts toiled among the people of that continent. When their baby girl was born there, of course, they called her Mary. This second Mary was loved by another eccentric Scotchman whose name was

David Livingstone. He proposed marriage to her under a fruit tree at Kuruman.

These good soldiers of Christ lived and loved in the Africa of their choice, and when Mary the second died there he said: "I loved her when I married her and the longer I lived with her the more I loved her." She was buried in Africa. He was buried in Westminster Abbey in London. Their son was buried in Gettysburg, over whose grave Abraham Lincoln gave that immortal address that "government of the people, by the people and for the people should not perish from the earth."

Turn your globe around again. This time we will turn to the land of the Vedas for: *Mary of India*. She might be claimed by the state of Ohio. For in that state she was a school teacher. But nearly sixty years of the life of Mary Reed of Lowell, Ohio, were spent in northern India. And there she was known as the "Hermit of the Himalayas."

This Mary became a leper. After five years in India she was invalided home. Ohio physicians were uncertain in their diagnosis. Finally, she was sent to New York and to Oxford. In both places she was told that she had contracted leprosy. What did she do? Did she come to bemoan her fate and die of regrets? Not she! She quietly boarded a steamer at Tilbury Docks in London and sailed again for India. Then she issued a call for other lepers to come so that she as one of them could provide a home. When friends in the United States of America heard of her condition and program they provided funds. Building after building was built and filled with lepers. And this ministry was continued for over fifty years.

At Chandag Heights in the Himalaya mountains she was cured of leprosy. Yes, she was cured. Using Chaulmoogra Oil and turning to God by faith she was restored to health. Only about two years ago did this Mary of India pass to her reward. One can almost hear the welcome of the Christ. "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

Yes, Mary is a good name in Turkey, China, Africa and India. It is a good name in the story of the life of Christ on earth. It is also an honored name in America. Are there many local churches without noble women with this Biblical name? Among a multitude of Janes and Josephines—yes among our Marthas and Margarets, these Marys pray and toil for the coming of Christ's Kingdom. All honor to them where'er they be. Well, shall we do it? Yes—let's call the baby Mary. It's a good name to live up to.

An Appeal to Friends

By Howard Wriggins

I have been in the United States just two months now, after three years in Europe and the Middle East with the American Friends Service Committee. Within a few days I expect to be returning to Italy. Before I leave, however, I feel that I must share with you some of the thoughts which have deeply pre-occupied me during the last two months as I have visited with Friends.

Military hostilities are drawing to their close in Europe, but other more profound hostilities and divisions remain and are stronger now than ever before. It is the rare heart which has not been deeply scarred by the bitterness, hatred, and bottomless insecurity. Friends have long felt that they had a special role to fill in areas of tension. If ever there was an area of tension, it is Europe of today, and Europe for the next several years to come. Never before has there been such a need for healing through tolerance, love, and compassion. Friends can help.

But we must know that these feelings of bitterness, hatred, and insecurity are as real as the tanks and planes which have helped to foster them, and that to bring a sense of healing to the people in Europe is a trying task, a complicated and sometimes terrifying one. We must look within our own hearts to see what it is that we have to give and look energetically and intensively at the world outside so that we may know and understand it.

We are few in number, and never have the problems we try to solve been so vast in scope or the trouble so deep-rooted. Halfway measures, helter-skelter means, will not succeed. We must re-think our aims in concrete terms so that we know the direction in which we want to go; and, equally important, we must re-think our means, our methods, our ways of expressing these aims. Love and reconciliation and tolerance, the drawing-together of people, are what we desire. Friends, comfortable in American material security and Quaker tradition, should look about them and within themselves to see how they as individuals and as a group may bend all their efforts to make their kind of mark during the next years.

For those years are especially crucial. After great catastrophes, such as the one in which we are all a part, customs and habits of thought and feelings, temporarily in flux as a result of the upheaval, quickly solidify again in new forms, take new but fixed directions. These next few years, therefore, are the years in which much will be decided for

many years to come. These are the years for Friends to put into action their beliefs, to affect as much as possible the thinking, habits, and beliefs of embittered, confused people. Words will not do this.

The immediate needs are for food, clothing, shelter, and help of all kinds to bring warmth and hope and a sense of humanness to frightened people. These must be brought to the needy effectively and without waste motion or extra, idle, ineffectual hands. Those who go must be effective people; a job must be done and results must be clearly felt or else we can never hope to be understood—the need is too urgent. Whatever may have seemed true in the past, in 1945 sweetness and light and a friendly smile are not enough for the sick of Europe.

We must evaluate critically the problems inherent in such situations of need and see how Friends may help to meet them in effective and appropriate ways, for only effective answering of these material and psychological and spiritual problems will give us the right, from this American world, to say anything to the devastated European world.

We are calm by nature, and Quaker calm is worth preserving. But there are times when calm may approach indifference and may indicate lack of imagination or energy. It is my earnest hope that Friends may feel the sense of urgency which the end of military hostilities should mean for us; may realize the grave need for a re-thinking of our beliefs and of our actions. Only with a deeper sense of dedication to service can we produce able leaders and able helpers who, with new daring and imagination, can meet the emergency of these years. The time is short. These are urgent matters for Friends to consider, and they require our most careful thought and the devotion of the most active, able persons in our membership.

Evanston, Illinois, Meeting is announcing a second printing of *A Basic Reading List of Quaker Books* issued recently in a limited edition through the Meeting's Literature Committee. Copies of the list are available at ten cents each, from 1010 Greenleaf Street, Evanston, Illinois. Ranging through Quaker literature from the earliest works down to very recent ones, the list covers seventy-five selected titles, grouped under appropriate headings.

Possible Impossibilities

A Sermon by Albert L. Copeland

The things that are impossible with men are possible with God.—Luke 18:27.

NO one believes in miracles nowadays," said one to another. "That depends upon what you mean by a miracle. If you agree that a miracle is a change due to supernatural power, I shall show you one tonight." The first speaker agreed. Further on we shall learn what was done.

We must keep in mind the query which Jesus answered in the words of our text. The rich young man had just inquired of Jesus the way to life. Jesus had shown him that the experience of eternal life comes through love for the Saviour and reaches to those who might receive his saving grace. The attainment of eternal life lies in the abandonment of life that is selfish and sensual, and in the reception of life which is divine, pure, and holy, through the Lord Jesus Christ. The disciples could not yet grasp the meaning of sacrificial living, nor of the Master's sacrificial dying just ahead, so they asked, "Who then can be saved?"

BEYOND MAN'S POWER

Jesus' reply leaves no doubt but that he interpreted the matter of personal salvation as a thing beyond the reach of human effort. Salvation is much more than man's negation of lower, fleshly, and temporal self. A man may voluntarily sell out, give away the proceeds and become a pauper, yet fail to become saintly unless there is within his spirit the work of God which makes him a true follower of Jesus Christ. Man may, by sheer power of will, adopt a new philosophy of life; he may become moral in his living; he may become generous in his giving. Much is possible to the man who wills.

Beyond all that is possible with man in the rectification of his outward life there is that inward and spiritual transformation which, according to the gospel of Christ, can be accomplished only by superhuman power, the application of divine power through the Holy Spirit in regeneration, conversion, the new birth. Once and for all Jesus gave to Nicodemus the fundamental and essential requirement for admission to the kingdom of God. No subsequent teaching of Jesus or of his apostles abrogated his pregnant words applicable to all men, "Ye must be born again." Man cannot choose his father by nature, and the nature received from that father persists beyond the possibilities of human effort to remove or escape it. "Who then can be saved?" Let Paul answer, "Thanks be unto God, which giveth us

the victory through our Lord Jesus Christ."

Some men believe in God and prayer. Some deny God and scoff at prayer. Some believe in an active, working God who shows his omnipotence all about us and makes known his personal and intimate concern for us. Some confess man's inabilities and concede that God begins where man leaves off. Others hold that man may grow and grow, ascend, accomplish, until he attains perfection, all by his own power and without God's personal interventions. Jesus, throughout his ministry, taught man's limitations without God, while he repeatedly demonstrated what man may experience with God. In his healings, casting out demons, quieting winds and seas, raising the dead, and, above all, in the forgiveness of sins, Jesus went beyond things possible to men and demonstrated the possibilities with God.

MIRACLE IN SPIRIT

The two men above mentioned, one having doubts about miracles, the other a believer in them, went to a part of the city new to the one looking for evidence. From a street in the city's rough section they went into a large room where they found a place in a gathering of folk who evidently knew painfully well the meaning of "down and out." A large, strong man of plain dress and manner was leader in a service which soon began. In his message, hot with sympathetic concern, and forcible with the power of the Holy Spirit, he urged his hearers to confess their sins, to accept Jesus Christ as Saviour, and to find salvation through the blood of the cross. The power of God was evident in the place. Afterward, as the men walked thoughtfully homeward, the second man said, "You have seen a miracle. That man who spoke was a habitual gambler, thief, and libertine a year ago. He has served six terms in prison. He has spent a fortune for drink and vice. He has an honest job now, works every day, and spends his evenings in the mission to lead others to Christ. Is not that a miracle?" To which the first replied, "You are right." Man may, by sheer will power, quit his meanness, but the power which makes man a winner of souls is outside the range of human possibilities.

From Adam until now man has been trying to produce his saviours. He has failed. He has produced many deliverers in an outward way, but these, many of whom have been called great, have been powerless to cope with sin in human nature. These, however great and gifted, have died but sin has lived

right on. The conquest of sin is man's greatest impossibility.

World War I was supposed to be a war for the world's redemption, a war to end war. There was some disarmament; many a theory for world peace. There was the famed compact which over sixty nations signed, agreeing not to use war to settle differences. Evidences of its failure are overwhelming. Men are fully aware that the inner sins of a nation are more dangerous to its peace and progress than outward enemies. When man is ready to confess that outward wars spring from inward states and natures, and that man is wholly unable to subdue or remove the causes of war within himself, then he may concede that man-made and man-kept perpetual peace is not a possibility.

Jesus, unperturbed by wars within, told of a possible peace which he alone can give, a peace with God, not secured or administered according to the world's methods, but one given by the God of all grace and maintained by his power. Wise indeed is that nation which hopes and plans for peace, but wiser indeed is that nation which hopes for peace, works for peace and prays for peace and relies on the Almighty to insure its possibility.

THE SUPREME EVIDENCE

By faith man invites God to perform that which is possible to Him alone. Sinful humanity has long been tugging at its bootstraps to lift itself out of the sin which holds it down. "O foolish men and slow of heart to believe!" said Jesus to the two on the way to Emmaus. Through his Son, Jesus Christ, God had just done the impossible—that of raising Christ from the dead. That infinite power is still working. It reaches down to men, dead in trespasses and sin, to those who by human effort have found their salvation impossible. God's love, compassion, and mercy have expressed themselves in highest power and infinite perfection in and through Jesus Christ, "Who his own self bare our sins in his own body on the tree." That which is impossible with men becomes, under God, possible to men "with the precious blood of Christ."

Two Brahmins stood at the edge of the crowd as the preacher told of miracles Jesus wrought. One of them challenged with, "Miracle stories are fine for people of the bazaar. I do not believe them. Show us one today." The pastor replied, "Would you consider it miraculous if an untouchable scavenger should rise to a place of learning where even Brahmins would listen to his teachings?" The reply was, "I should." The pastor said, "In me there is just such a miracle. I have been brought from the lowest of the low by the miracle of Christ in India."

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

LISTEN—NATURE SPEAKS

Consider the lilies of the field.

Matthew 6:28.

* * * *

So also God speaks to us in the multitudinous voices of nature, the blessings of His providence, the turning of an event. All our environment is vocal with His goodness, and those voiceless promptings from out the silence of our soul are the fleet messengers of His will.

The Daily Altar.

* * * *

The person who is too busy to spend time with nature is too busy to deepen his awareness of God's presence.

KIRBY PAGE.

* * * *

Science is like a camp-fire on a dark night. As you throw more wood on the

flame, the lighted circle widens, but the surrounding darkness expands in proportion and becomes more impenetrable. As the area of enlightenment spreads we come into contact with more mystery.

EDWIN E. SLOSSON.

* * * *

Here the spirit of Beauty dwelleth
In each palpitating tree,
In each amber wave that welleteth
From its home beneath the sea;
In the moss upon the granite
In each calm, secluded bay,
With the zephyr trains that fan it
With their sweet breaths all the day—

On the waters, on the shore,
Beauty dwelleth evermore!

CHARLES SANGSTER.

* * * *

... Water is the most wonderful of all inorganic substances. If we think of it as the source of all the changefulness and beauty which we have seen in the clouds; then as the instrument by which the earth ... was modelled into symmetry, and its crags chiselled into grace; then as, in the form of snow, it

robes the mountains it has made, ... it exists in the foam of the torrent, ... in the deep crystalline pools which mirror its hanging shore, in the broad lake and dancing river, finally in that which is to all human minds the best emblem of unwearied, unconquerable power, the wild, various, fantastic, tameless unity of the sea; what shall we compare to this mighty, this universal element, for glory and for beauty? or how shall we follow its eternal cheerfulness of feeling? It is like trying to paint a soul.

JOHN RUSKIN.

* * * *

Sometimes, when the music of earth is most arresting, we seem to hear through it an unknown personality, far off in the terror of great beauty, summoning us poor wanderers in tones reassuring as a herdsman's call to his cattle on the mountains—simple and homely.

MARY WEBB.

* * * *

I have enough, O God! My heart tonight

Runs over with its fulness of content;

SAN FRANCISCO—1945

Your Golden Gate,

Oh, Town of St. Francis;

Has long called hunters of treasure;—

The rush for the gold of your rivers;

The tours to your forests of red woods;

The search for the health of your sunshine;

Have brought eager crowds to your doors—

Reward they have found.

Now the whole earth

And the seven seas,

With hope turn eyes to your shore,

Their envoys speed for new treasure;—

Peace, more precious than gold;

Justice attained without war;

Charter for rights of all men;

Friendship to all of goodwill—

With the faith of St. Francis.

ELEANOR WOOD WHITMAN.

WE ALSO ARE HIS POEM

We also are His poem,

His accent and His rhyme.

The dawn is but His proem

That sets a measured time;

And days and years are valid,

And each must find his mode;

And some will shape a ballad,

And some will live an ode.

And some will merely bore us

With waste of words, a whim;

But some will stand before us

A perfect psalm or hymn.

GERHARD FRIEDRICH.

ONE WORLD

The world we knew lies ruined in the Dawn,
And all our sacrifice is one with Babylon! ...

Six widowed Sister Continents tomorrow
Must build *One World* out of the heart of Sorrow:
Europe, Africa, India, Asia, Australia, America!—
Through crime and punishment—these Six—no more—
In balanced Equity must vanquish War,
Or perish under hurricanes of lies
And total ruin from the ruthless skies!

The House of Europe, once united, Whole,
A many-mansioned palace of the Soul
Must rise, redeemed from bitter tears,
Resplendent over dead, daemonic years;
The Dream of Europe, ordered, nobly planned,
In Freedom opens, luminous and grand
Above the dead—star-spangled in the dawn
Of Peace that fevered eyes now gaze upon;
And East and West, once wide apart,
Must meet in truth—or crush the heart:
God's challenge with Satanic bolts is hurled,
Man perishes—or welds his world! ...

This is the Age of Science—not Unreason,
In which all lesser aims than Peace are treason!

BRENT DOW ALLINSON.

Design for Victory—an Ode to America in Time of Sorrow.

And as I look out on the fragrant stars,
And from the beauty of the night take
in
My priceless portion—yet myself no
more

Than in the universe a grain of sand—
I feel His glory who could make a world,
Yet in the lost depths of the wilderness
Leave not a flower unfinished! . . .

N. PARKER WILLIS.

* * * *

And I will trust that He who heeds
The life that hides in mead and
wold,

Who hangs yon alder's crimson
beads,

And stains those mosses green
and gold,

Will still, as He hath done, incline

His gracious care to me and mine;

Grant what we ask aright, from wrong
debar,

And, as the earth grows dark, make
brighter every star!

JOHN GREENLEAF WHITTIER.

* * * *

Prayer:

Take us on the Quest of Beauty,

Poet Seer of Galilee,

Making all our dreams creative,

Through their fellowship with

Thee.

ELEANOR B. STOCK.

THE BLESSED COMMUNITY!

(A word from Switzerland)

In the Spring of 1940, just as the blackout of war was deepening, the editor with E. Raymond Wilson had the high privilege of visiting European Friends. Then the war insulated the many groups of Friends from one another. Now as the blackout lifts, this letter comes to the Editor from Helene Monastier, gracious Friend of Lausanne:

"Your letter, reached me yesterday, the eighth of February and gave me a great joy; I hasten to send it to Pierre Ceresole who is for the time being in jail, and I am sure it will be a great help to him too. He had to spend three months in jail because of war taxes and other penances he refused to pay. I am happy to say his health, which was failing, improved rather during those weeks. We have facilities to see him and bring him food.

"We certainly will write to you some details on Swiss Quakerism and if you find it interesting enough to print some of it in your paper, we shall feel very much honoured.

"I will also try to find what is going on in the home you mentioned for refugee children in Basle. Pierre Ceresole will certainly know all about it, and if not, Alfred Bietenholz will. Those Friends and all the others will be glad to get news from you, and to know that you remembered us in your prayers.

"What a splendid thing is that "blessed community" that the Society of Friends gave us all! I shall write more soon."

HELENE MONASTIER.

In the darkness, the "blessed community" brought light and strength. The fellowship of Friends around the world is not broken. Some day we shall find them again in Germany and Japan and elsewhere.

E. T. E.

ORDER NEW DRAFT OF DISCIPLINE

Last year the Third Tentative Draft of Faith and Practice (Discipline) for the Five Years Meeting was printed and circulated widely with a view to its adoption by Yearly Meetings. One Yearly Meeting has adopted it. Certain errors in printing were corrected by an errata sheet and circulated for insertion in it.

In the meantime, yet other suggestions have come to the Committee which have resulted in minor changes in the text. By action of the Executive Committee of the Five Years Meeting at its recent meeting, a new printing of the Discipline has been ordered, incorporating those changes and correcting typographical errors. It will also include the Epistle of George Fox to the Governor of Barbadoes in 1671, and the Richmond Declaration of Faith of 1887, which were left out of the former draft in order to save expense.

This represents the efforts of the Committee on Revision to reflect the wishes of Friends as fully as possible. The Uniform Discipline, which Friends of the Five Years Meeting have been using, was written in a very short space of time by few people, whereas the proposed revision has been available to all Friends and Meetings for four years. Several revisions have been made and circulated. It is indeed the work of hundreds of Friends and of several Meetings over a long period of time.

The cost of this new draft to the Five Years Meeting is much higher. It will sell for thirty-five cents, paper cover. They will be ready near June 1. Orders may be sent now to the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

the author records ten character studies of well-known people who met exceptional hardships victoriously. Dr. Wallace does not attempt to present rounded-out biographies but tells, simply and effectively, how these courageous men and women have striven against tremendous odds." He states in the foreword that "the persons written of here are no braver than millions of obscure people who belong to the freemasonry of suffering. The author believes that it is almost impossible to exaggerate the courage, the fortitude, and the tenacious endurance of people.

This little volume which may be read leisurely in three hours' time, is excellent for placing in the hands of persons suffering from physical illness or discouragement. The reader will find in its pages encouragement to conquer his own seemingly insuperable obstacles. These vivid stories of lives lived "in spite of all" probably have far greater therapeutic value than many books which analyze one's condition but fail to give one the power to conquer. For there is throughout this brief volume a spirit of courage and hope which lifts one out of the circumstantial into the seemingly impossible. As one reader to whom this reviewer loaned the book put it: "It makes you think you can do it too. And if you think so, I guess you can!"

For the average reader, young or old, these biographical sketches are full of human interest and challenge. The book also furnishes many quotable sayings and excellent illustrations from life.

LUCILE THOMAS.

* * * *

THE ARTS AND RELIGION

EDITED BY ALBERT E. BAILEY

Macmillan, Chicago. 180 pp., \$2.50.

For church workers, this book makes a good companion volume to the one above. This book comprises the Ayer Lectures at Colgate-Rochester Divinity School in 1943. In the introductory chapter, the editor points out that both art and religion have their roots in the far distant past. They have grown together. The writers are authorities in their respective fields of religious art—Albert E. Bailey in painting and sculpture, Kenneth John Conont in architecture, H. Augustine Smith in church music, and Fred Eastman in religious drama. This is a most valuable book for pastors and teachers who want to utilize the resources of art in teaching religion.

JAMES FURBY.

Book Reviews

IN SPITE OF ALL

BY ARCHER WALLACE

Abingdon Cokesbury Press, New York, 1944. 122 pp., \$1.00.

Here is a book that is like a tonic to persons facing difficulty. "With extraordinary insight and human sympathy

Members of CPS Unit 139 at the Logansport, Indiana, State Hospital are desirous of securing a ping-pong table as they are without any kind of recreation facilities. They could pay a reasonable price. Address Elsworth Fisher.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

The Wider Quaker Fellowship

Letters frequently come to the Central Offices from persons who have never been associated with members of the Society of Friends but who have found in our literature a faith and a way of life set forth that has seemed to answer to their religious needs.

Many of these persons have become subscribers to THE AMERICAN FRIEND and other Friends' papers. As a service to these isolated Friends we are printing a letter from Rufus M. Jones which was circulated by the Fellowship Council in March of this year.

Following the letter is a portion lifted from the "Council Bulletin" for 1945.

P. M. T.

Dear Friend:

This letter is intended for those who are disturbed by the dangers which now face our civilization.

Though there are millions among us who appear confident of a secure future, believing that our technical progress and our military power are sufficient to sustain the kind of life we have reason to prize, there are others, of whom you may be one, who find themselves unconvinced by superficial evidences of success.

The central fact disturbing thoughtful persons is that machinery and external power do not even protect, much less provide the fundamental resources of the human spirit. The instruments of power are now so highly developed that they can easily destroy our entire western civilization unless we succeed in time in building a moral structure sufficient to make man's technical achievement a blessing rather than a curse.

The lesson taught today in the logic of events is that the task of moral and spiritual reconstruction is now the most important practical task in the entire world, the one to which men and women of good will are called upon to give their best intelligence and effort. The trouble we face is deeper than many men suppose; the solution will likewise lie along deeper lines than we normally suppose.

Part of the tragedy of the present situation is the loneliness of so many who understand that we are engaged in a race with catastrophe and that spiritual reconstruction is the imperative task. Many have come to such convictions alone, with little knowledge of the thousands of others who have reached similar conclusions. Each is a voice crying in the wilderness of the modern world. Earlier most of us would have found our national outlet through the formal channels of the church, but ours is largely a detached generation so far as the church is concerned. Many devoted and Christian people outside of the

church take their religious convictions seriously.

However, it soon becomes obvious that separation from the church is no solution. Mere individual faith is no answer, no matter how pure and lofty it is. If there is no conscious fellowship, there is no way of passing on the precious heritage; individual effort is frittered away. The saving factor at other critical times in our history has been an intense fellowship and it will have to be so again. There is nothing more needful at this hour than creative imagination to help discover what the nature of this saving fellowship may be.

We seek a fellowship of concerned men and women into which those who care about the spiritual reconstruction of our civilization can throw themselves without reservations. We need a fellowship which will appeal to those who are scientifically minded, and, at the same time, are aware of both the spiritual dangers and resources of mankind. We need a fellowship which demands much in the sacrifice of our energies and yet nothing in the sacrifice of intellectual integrity. The fellowship must be based on a faith which is both difficult and honest.

If you find this analysis of our human situation convincing we invite you to share, in concrete ways, in the growth of a conscious fellowship dedicated to the renewal of our life by the formation of redemptive cells in our society. What such a fellowship should be called or will be called is relatively unimportant. The main thing is to begin while there is yet time. We urge you, therefore, to perform the following definite tasks:

1. Send to the American Friends Fellowship Council, 20 South Twelfth Street, Philadelphia, the names of five or ten persons known to you as sharing in convictions similar to those expressed in this letter.

2. Undertake the formation of a con-

scious inner fellowship of work, study and quiet worship, perhaps within a church of which you are a member. Those so drawn in may come from different churches or from none. We shall be glad to furnish suggestions for group study. We must resist any tendency to suppose that a group so formed constitutes the spiritually elite. We must keep a deep sense of personal humility and reliance on the power of the Living God.

3. There already exists a fellowship movement known as the Wider Quaker Fellowship, which more than three thousand persons have already joined. While waiting for a more universal Fellowship to form, you may wish to join this Wider Quaker Fellowship, which is entirely unsectarian and strikingly inclusive in its membership.

4. Write to the Fellowship Council telling what your own hopes and plans are, together with suggestions for the entire movement.

On behalf of the American Friends Fellowship Council,

RUFUS M. JONES,
Honorary Chairman.

WHO BELONGS

There is a steady growth week by week in the membership of the Wider Quaker Fellowship, which in February, 1945, numbered 3266 persons. These friends of the Friends are drawn together by a common sympathy with the fundamental faith for which the Society of Friends stands and the desire to give it expression in individual and corporate life. They are ministers or lay members of various Christian Churches, Jews and those who have not found any denomination to which they can honestly give their allegiance. They represent different races and nationalities. The majority hold a pacifist philosophy of life, and include a good many men who as conscientious objectors to war are now serving in Civilian Public Service Camps, or units of detached service, or in non-combatant service. Some who are or have been in prison for their peace testimony have sought membership in the Fellowship. But there are also some who have not been able to fully accept the pacifist position, and even several who are in the armed forces, who feel the need of fellowship with a group that stands for the full implications of a faith in spiritual reality and the power of love.

HOW TO JOIN

For those who wish to join the Society of Friends and who live where there is no Friends Meeting near and who have no personal acquaintance with an existing Meeting, the American Friends Fellowship Council offers to help them with their preparatory study of the principles

of Friends. This can be done by correspondence with Leslie D. Shaffer, Secretary, 20 S. 12th Street, Philadelphia 7, Pa. When the individual is ready to make his application for membership the Fellowship Council cooperates with the Florida Avenue Friends' Meeting in Washington, D. C., the 57th Street Meeting in Chicago, or other United Meetings in a central location, which may be willing to receive the application. Through this cooperation the American Friends Fellowship Council cares for the preliminary correspondence and the personal interview until the application is ready to go to the Monthly Meeting. The Fellowship Council also undertakes to care for the continuous correspondence to help the individual member to keep in touch with the life and work of the Society of Friends.

Forum

ORDER NISEI SERMONS

Editor, THE AMERICAN FRIEND:

I have in my possession a collection of seven sermons preached in 1942 by Japanese-American pastors to their congregations on the Sunday before they were evacuated from the West Coast. To them there is a preface by E. Stanley Jones and an introduction by Allan A. Hunter. E. Stanley Jones says, "Here is a spirit meeting disaster in a triumphant way and making something else of it. They are showing us how to live—in spite of. . . . They have given us the first installment of triumphancy in these pages." Allan A. Hunter says, "Once we sense the urgency and anguish at the heart of these preachers, we can catch, as Barth would say, the music from their lips. Out of their sorrow and commitment a lark rises."

Surely these sermons with the preface and introduction are now very timely; for since the 2nd of January this year these loyal Japanese-Americans are free to settle in any part of the United States.

If I can get one hundred subscribers for this collection I can furnish mimeographed copies at 75 cents each copy. Please send postal advance order to: Gurney Binford, 4230 Budlong Avenue, Los Angeles 37, California.

* * * *

COMMENTS FRIENDS CENTERS

Editor, THE AMERICAN FRIEND:

May I make use of your so-valued medium of communication to speak to Friends generally about the rather recent development in our Quaker life of the Friends Centers.

It is evident that the stimulus of new life, expressing itself in a definite way has entered into the Friendly group, whether by Friendly group we mean actually members of the Society or their wellwishers and helpers, who have so stirringly promoted the spirit and activities of the American Friends Service Committee.

One must be grateful for this evidence of life and conscious that in these Friends Centers a way has been found for a happy, joint effort which would be more difficult to attain in connection with our organized meetings-for-worship.

David and Bridgit Hodgkin have written of the Friends International Center in London: "It is an idea through which people of every faith and country may meet. The idea is to work through people, through each of us, in fact, who is linked with the Center in any way." They end with the prayer: "May we all be channels through which God's creative strength can build the world anew."

From Boston to Seattle across our broad land, these Friendly Centers have sprung up. To me they seem an evidence of a desire on the part of Friends to express in deed, as well as in spoken word, a new impulse to a Quaker practice.

A partial list of these centers is at hand but I hope that additions to this list will be promptly reported for they should have the sense of fellowship which the will to produce a center provides.

The resources for Friendly enterprise must be conserved and properly focused. In the Borough of Manhattan in New York there are three Friendly offices, two sizable meetinghouses, a school, and a boardinghouse. What is the responsibility upon Friends who would make these assets focus on our many city problems?

Perhaps Leslie D. Shaffer and the American Friends Fellowship Council at 20 South 12th Street, Philadelphia, is the best address for the collection of information about Friends Centers. Will you not, if you have read this, write to me in his care, a word of information or criticism, or better yet enthusiasm about Friends Centers as you know them?

L. HOLLINGSWORTH WOOD.

* * * *

WHAT DO YOU THINK, FRIENDS?

Editor, THE AMERICAN FRIEND:

Should The Five Years Meeting of Friends in America become a Two Years Meeting or Biennial Meeting? In other words should all the Yearly Meetings meet together every two years?

Changes in competitive ways and

ideas of life, changes in relation to government, and changes in travel are occurring at a faster pace now than they did when the interval of five years between meetings was determined.

Could important general problems be considered more thoroughly, with less delay, and more democratically by biennial meetings? Would closer understanding between distant Yearly Meetings result from biennial meetings? Would the spiritual life of the Society be enriched and strengthened? These questions are worthy of careful consideration in my opinion.

Does any other denomination hold general meetings so infrequently? I do not know of any other that does so. Even the Federal Council of Churches of Christ in America representing the largest organization of Protestant church members in the United States convenes every two years.

JOHN E. WHITESIDE.

(Member Syracuse Monthly Meeting.)

SUNDAY SCHOOL LESSON

(Continued from page 202)

satisfy most people when it says "In the beginning God." After all, it is of little importance what method God used and is still using to bring forth things both new and old. To examine carefully the material universe through telescope or microscope, the conclusion is the same, that back of the creation is a Creator whose purposes have been achieved by law and order.

A few years ago it was my privilege to visit the great cathedral of St. John the Divine in New York City. After enjoying the grandeur of the completed part of the building, I learned that more than sixty years had already passed since the work on the building first had been begun and that it would possibly take another twenty-five years before it was completed. As each new part was added, it always conformed to the plan and purpose which had been conceived in the beginning and each builder fitted his work into that purpose. No greater or more worthy cause could engage the efforts of man than discovering what God's purposes are, and dedicating himself to their accomplishment.

Questions:

Are there accounts of the creation story written by other people besides the Hebrews?

Does man still carry the image of God?

What great advantage has come to man because of his creation as a free moral agent? What disadvantage?

Have man's failures been necessary for his development?

P. M. T.

For Younger Young Friends

COURAGE OF YOUNGER FRIENDS

BY WILLIAM J. SAYERS

It is not only older persons who worship and serve God, as we shall see in this story. In fact, the more you study Friends' history, the more you will come to believe that it was a young people's movement with the spirit of youth in its every forward step.

"Even boys and girls, under the influence of that love for Christ and his cause, which comes by walking in the power of Divine Grace, were made willing to take their share of the hardships and suffering for the good of the cause and, hand in hand with the older Friends, to persevere in meeting for divine worship." Here is a story that shows the courage of two boys; one thirteen and the other sixteen years of age.

A man by the name of Robinson, the Lieutenant of the Tower, sent these two boys to Bridewell, which was a notorious prison, for being at Meeting. A historian, Besse by name, says of these two boys, "The constancy of these two lads was remarkable; who having their arms in stocks, and these so pinched them for the space of two hours, that their wrists were very much swollen, yet continued undaunted. The keepers could not force them to work. They maintained their innocence, and refused to eat except at their own charge. Friends gave none of the usual bribes to ease their hardships in their prison life. These boys wrote also during their own imprisonment, a letter to the children of Friends, urging them to stand true against all evil things."

The prisons of those times were terrible places, the cells were very small, and scarcely any fresh air came into them. The odor was sickening. The only beds the prisoners had were small bundles of loose straw and this was soon trampled into the filth on the cell floors. Once when some Friends were in Domsdale prison, the jailer tried to frighten them by saying that the prison was haunted by the spirits of those who had died within its walls. But "I told them," says George Fox, "that if all spirits and devils in hell were there, I was over them in the power of God, and feared no such thing; for Christ, our Priest, would sanctify the walls of the house to us." He told them that this same God could cleanse the walls of the heart completely too. Friends have always been free from superstition, for we believe that it comes from ignorance and a lack of faith in God who overrules all things.

The AFSC is exploring the possibility of sending to the Friends Ambulance Unit in England young men who are able to secure deferments from their local and state boards for this purpose. Elmore Jackson who has just returned from England reports that the FAU will be prepared to act favorably on suitable applications from at least four or five men and possibly more.

The question has not as yet been raised with the FAU of using men under eighteen years before they are drafted, but this possibility is being actively explored. Young men who are interested in this service can apply at the personnel office of the AFSC. David Heath who served a period abroad under the American Field Service has been granted deferment for an appointment to the FAU, has received his passport to England and plans to leave shortly under the plan described above.

CONTRIBUTORS

BRENT DOW ALLINSON—Professor in the Department of Social Science of Michigan State College, East Lansing, Michigan.

ALVIN T. COATE—Friends' minister, Chairman of the Executive Committee of the Five Years Meeting, Hume Mansur Building, Indianapolis, Indiana.

ALBERT L. COPELAND—Minister of the Friends Meeting at Knightstown, Indiana.

JOHN W. DORLAND—Active Friend, and member of the Executive Committee of the South California Branch of the American Friends Service Committee.

GERHARD FRIEDRICH—Professor at Guilford College, North Carolina.

ELEANOR WOOD WHITMAN—Member of the Society of Friends, 23 Everett Street, Cambridge City 38, Mass.

HOWARD WRIGGINS—Representative of the American Friends Service Committee, having just returned from a three years period in Europe and the Middle East, and soon to return to Italy; 20 South Twelfth Street, Philadelphia 7, Pa.

WITH CHICAGO FRIENDS

Hospitality toward Japanese, Jamaicans, and Negroes are especial concerns of Chicago Monthly Meeting. Interest as regards the two former is accentuated by prospective adding of ten thousand to the Japanese already relocated in Chicago, and by presence of hundreds of Jamaicans sent here for work in meat packing and other industries.

Chicago Meeting has voted to cooperate in AFSC efforts to induce the governmental War Relocation Committee to recognize the housing problem and avert forcing the incoming Japanese into slum areas.

Sunday afternoon tours to acquaint

Jamaicans with Chicagoland are arranged by a Chicago Quarterly Meeting committee headed by Erna Nixon of Evanston meeting, with an occasional Sunday afternoon devoted to an indoors meeting. Homer Coppock of Chicago Monthly Meeting spoke on world government at such an indoors program Sunday, May 20.

Young Friends are active in helping erase an unofficial "Jim Crow" boundary street a few blocks east of the chapel in which Chicago Meeting worships in Morgan Park. Some Friends have infiltrated as welcome members in a largely Negro "co-op," and both races will be well represented at a June 10 meeting of that organization, at which a speaker to be sent by the Central States Co-operative Association will emphasize Christian brotherhood of races as well as other cooperation for public good.

Walter Bibler heads Chicago Monthly Meeting representation in work camp activities in a largely Negro area neighbor to the University of Chicago region. Plans for stepping up the tempo of these activities in the summer vacation season now are receiving much attention.

RADIO ADDRESSES ON STEWARDSHIP

Every Thursday during the months of July, August, and September, 1945, Dr. Arthur Henry Limouze, Executive Secretary, General Council, Presbyterian Church, will give a radio address on the general subject of, *The Supreme Stewardship* from 8:15 to 8:30 a.m., E.W.T., over the American Broadcasting Company, formerly the Blue Network. This is the fifth of a series of annual stewardship broadcasts by Dr. Limouze.

FROM THE QUAKER NORTHWEST

Seattle Friends are doing yeoman service in welcoming back the Nisei to their homes. They are painting over signs such as "No Japs Wanted." *The Seattle Times* printed a picture and a story of their work on the property of a Japanese-American family.

Their work camp, July 27 to August 1, will have such work of reestablishing returning Nisei. Repair of properties and reconditioning farms are included in the program.

From August 1-14 they will conduct an interracial camp for children at Quaker Cove. Persons interested in either of the two camps will address them, American Friends Service Committee, 3959 Fifteenth Street, N. E., Seattle 5, Washington.

QUAKERDOM • AT • LARGE

Eddie Hirabayashi, Nisei student at Guilford College, has been chosen as the outstanding athlete and will receive the alumni's athletic scholarship.

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Elden Mills, minister of the First Church of Christ, Hartford, Connecticut, delivered the baccalaureate address at Guilford College this year.

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In the May issue of *American Cookery* is an article relating to Friends' relief under the title, "There Must be no Hunger." It is written by Frances Fox Sandmel of the American Friends Service Committee.

* * * *

Raymond Binford, well known to Friends across America, was honored as a retiring faculty member, along with others, in a recent banquet at Guilford College. He was president of Guilford College from 1918-1934. More recently he has been teaching biology there.

* * * *

A greeting from Robert Wilburn, known to Indiana Friends, has come to the office of THE AMERICAN FRIEND. He reports that in the military service opportunities of helpfulness have come to him through association with the men in service. His address is CH (1st Lt) Robert D. Wilburn, 092045 APO No. 9286 % P. M. San Francisco, California.

* * * *

In keeping with his active concerns, Howard Kershner is now serving as Chairman of the Overseas Committee of the "Save the Children Federation." Recently at a benefit concert meeting in Carnegie Hall, New York, he presented Herbert Hoover in an appeal for feeding Europe's children. Friends interested in this good work may write him at One Madison Avenue, New York 10.

* * * *

Norman Whitney, representative of the A.F.S.C., spent a week within the limits of Wilmington Yearly Meeting, and visited many Meetings and other groups. He brought a real challenge to Friends to learn anew the power of worship on the basis of silence, and to be a witness to Friends' belief in a better way of life.

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The Traverse City Community appropriately observed V-E Day with radio addresses by Father Hugh King, Rabbi Jerome D. Folkman of Grand Rapids, and Chester B. McKean, minister of the Friends Meeting. Chester McKean is invited by the Meeting to

remain for his ninth year. This makes a total of thirteen years, including a former pastoral service.

* * * *

There is in Honolulu a large group of people with no religious church affiliation at all—their parents are often Buddhists, but they have fallen away from this; yet, have not become Christians. After case work contact with the head of the largest sewing school in the city, a spontaneous request arose for Gilbert Bowles to give weekly Christian religious instruction to the women in the school. This class is now going on in its second year.

* * * *

Millard V. Powell, superintendent of Nebraska Yearly Meeting, has given a very acceptable and conscientious service to the Yearly Meeting since his appointment a year ago. Traveling seven thousand, two hundred and fifty miles in three months is a great distance, but Meetings are a few hundred miles apart. He has attended a meeting of superintendents at Quaker Hill, Richmond, Indiana, during the year.

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At intervals news has come through from Friends in Berlin that the Center, at 7 Printz Louis Ferdinandstrasse, had survived the air raids. However, a letter written on March 28, just received from Corder Catchpool in London, who lived in Germany before the war, says: "The old Center has at last been rendered practically useless, all except one small half-ruined room. Emil Fuchs has been drawing up Bible readings and commentary for daily Bible reading by Friends, which have proved a great comfort to many."

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International problems are arousing increasing interest in the normally rather self-sufficient community of Honolulu. The Y.W.C.A. has built up a weekly discussion group of men and women—service men and civilians—from a half-dozen to over a hundred. William Maier, Executive Secretary of the American Friends Service Committee in Honolulu, has addressed the group twice—the last time on the matter of relief and reconstruction in Europe; questions continued afterwards for an hour. William Maier has also spoken before several groups on the Dumbarton Oaks proposals.

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Word has been received by way of Switzerland and England that Rudolf Schlosser was killed in November 1944,

apparently while assisting in a hospital where he was caught in an air raid. He was a member of German Yearly Meeting living in Frankfurt where he carried on Quaker Center work for many years. From 1933 on he brought comfort and help to many hundreds of persons and it is not surprising that he was continuing the same type of service in a nearby hospital. He was another man who was deeply loved, and considered by many persons as a real friend.

* * * *

A clothing campaign for the people of the Philippine Islands was conducted during February in Honolulu, Oahu, and the other Islands. Cooperation of both firms and individuals was unusually good. Though actual collection of clothing took only three weeks, the packing and shipping took more time. Over three hundred twenty-eight thousand pounds have been collected, most of which have already reached the Philippines—this comprises over five hundred seventy-five thousand garments and shoes. Meanwhile, the American Friends Service Committee is continuing to collect good, used clothing which is sent to Pasadena, there baled and sent to Philadelphia and Europe. The amount of clothing available—even wool—in those tropical Islands, is a revelation.

NEWS OF OUR MEETINGS

Russell Burkett, who has served as pastor of West Milton, Ohio, Friends Meeting for the past four years, has submitted his resignation to become effective August 31. Under his leadership, there has been a noticeable increase in attendance at the worship services and in Sunday School. Seventy-four new members have been received during his ministry. His resignation was accepted by the Pastoral Committee with regrets.

* * * *

Wilmington, Ohio, Meeting united with the churches of the town in noon-tide services during the week preceding Easter. On Easter morning there was a unified service in which the children from the various departments of the Bible School participated. Special recognition was given to the eight young people from the pastor's six-weeks' preparation class, who were received into active membership. On the Sunday before Easter, a cantata was given by the choir. Following the Yearly Meeting Missionary Conference,

Helen Walker attended the Sunday morning meeting and brought greetings from Whittier Meeting and from O. Herschel Folger, the former minister. Norman Whitney brought the message Sunday morning, May 6.

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The adult class of the Sunday School of Gasport, New York, Friends Meeting have formed a Religious Book Club, in which each member buys a religious book of his choice, which is passed around and then becomes the property of the purchaser. It is felt that good reading has a great influence on lives and in this way greater access is given to worth while books. At the regular missionary meeting, the ladies of the church packed seven large cartons of clothing, new and repaired for the Service Committee.

* * * *

Vermilion Quarterly Meeting was held April 14 at Vermilion Grove, Illinois, with a good attendance. The worship service for Ministry and Oversight was addressed by Ray Morford of Newport, Indiana, Meeting. The Quarterly Meeting assembled in regular session at 10:30 a.m. with Allen Reynolds presiding. Following a season of prayer and song by Ray and Mrs. Morford, a challenging and inspiring message was brought by the General Superintendent, Glenn A. Reece. The lunch hour was followed by a business session. Lloyd Wilson of First Friends, Indianapolis, gave an interesting account of life in CPS camps. He is stationed at Gatlinburg, Tennessee.

Vermilion Quarterly Meeting on Christian Education was held at Hope-well, Indiana, Friends Meeting on Sunday afternoon, with a large attendance. Newport Meeting received the banner for the largest attendance. Three men and three women ministers took part in a worth while discussion of the following subject: "Resolved that women have contributed more to the spreading of Christianity than have men."

* * * *

Friendsville, Tennessee, Meeting has been favored recently by the helpful presence and services of a number of visitors. Willis Harner of Wilmington Yearly Meeting was present for the Sunday meeting for worship and an informal conference. He gave a stimulating presentation of Christian education which concerned both youth and adults, and the academy, college and church. Norman Whitney of the Service Committee, in a most comprehensive manner led a conference group with regard to Friends service, and in the Sunday service gave a distinctive and challenging message with regard to Friends in principle and practice in the present-day world. A. Ward Applegate, minister of

Wilmington, Ohio, gave the Friendsville Academy commencement address. His thoughtful and inspiring message as to life's purposes had an appreciative and responsive hearing by the class and large assembly.

Friendsville Quarterly Meeting was recently in session at Friendsville, with persons present from the Meetings in Blount, Monroe, Knox and Jefferson counties, and the Meetings in Gatlinburg, and Rufus Jones CPS camps. The sessions were characterized by vital messages, living concerns, gracious fellowship, and forward-looking plans.

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Marshalltown Friends report that Orval H. and Lois Cox, who are serving their fourth years as pastors of the Meeting, have accepted a call to remain another three years. On Easter Sunday, Orval Cox gave a public welcome to more than fifty persons who had been taken into membership during the year. Plans are underway for a Daily Vacation Bible School, beginning May 28 and continuing for two weeks.

A Father-Son Dinner was served by the Women's Auxiliary in the parlors of the church, on March 28, with more than eighty present. Remembering the boys in service, Orval Cox, pastor, read the roll of names and offered prayer as the group stood in silence before the Christian flag. Don Weatherman, principal of the Junior High School, gave the address of the evening and the meeting closed with singing "Blest Be the Tie."

The annual Mother-Daughter Dinner was held at the church on May 9, when one hundred and fifty partook of a dinner prepared by the Women's Auxiliary and served by the men of the church. The programs and decorations were made by the young women of the church. Following a program of music and readings, Mrs. C. W. Cleveland of Albion spoke on The Rose Garden. The mother-daughter pledges were read and "Blest be the Tie" was sung and the meeting closed with prayer.

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Oskaloosa Quarterly Meeting was held at Oskaloosa, Iowa, on May 5. Florence Hanson led the devotions for the meeting of Ministry and Oversight. Quarterly reports from the various Monthly Meetings were encouraging. Albia had held a series of meetings, and extensive repairs had been made on their meetinghouse; North H Street Meeting, Oskaloosa, reported good interest and that their meetinghouse had been repaired. New Sharon made mention of the splendid work being done by their young people; Grinnell had felt a deepening of spiritual life, with renewed interest in the prayer meetings; College Avenue Friends reported the Institute held at

William Penn College in March had been of particular value to their Meeting. Appreciation was expressed for the services of John and Wanda Harvey. Earl Prignitz, pastor at New Sharon, spoke at the worship period.

The Woman's Missionary Society meeting was held during the noon hour, when Alice Barnett gave an inspiring report of the recent meeting of the Board of Missions of the Five Years Meeting. Richard Newby, pastor at Center Meeting, spoke in the afternoon on the sixth chapter of John. An address on Christian Stewardship was given by Mrs. L. Evelyn Bowen of Scarsboro Meeting. A quartet gave a number. Ernest Weed also spoke, as well as Nina McCarger of Grinnell, who was in charge of the program. George Renaud, Clerk of the Quarterly Meeting, presided at the business session.

* * * *

After a period of one year without a resident pastor, First Friends of Marion welcomed the coming of Murray and Savilla Johnson and son, Ira Lindley, last September. The clear, forceful gospel sermons of the pastor brought people back again, the number attending services having doubled. The Sunday School has been kept at a high level by the superintendent, Harold Bowman. Joseph Compton, son of John Compton, Friends minister at Anderson, has been faithful and efficient in his ministry of music. During the months of February and March, the auditorium was remodeled by removing an unused balcony and arched partition, installing new recessed lights, insulating and redecorating. The cost of this work amounted to approximately five thousand dollars and was more than met by the day of dedication.

Hope had been expressed that the work would be completed by Easter. It required the cooperative effort of contractors, workmen, trustees and even the minister and his wife, together with representatives of Sunday School classes, from the oldest down through the intermediates, to make the wish come true. Because of having had a part, each one appreciated even more deeply the beauty and order of the Easter service. The day began with an early morning prayer meeting, which was followed by a breakfast. Over four hundred persons were present at the meeting for worship and in the Bible school. Twenty-seven adults and six children were received into membership. Special meetings were held during the week following Easter, with William J. Sayers, of the Muncie Meeting doing the preaching. His sermons were most helpful, and did much good.

My soul wait thou only upon God; for my expectation is from Him.

WRITE AGAIN TO CONGRESSMEN

Representative Woodrum has announced hearings on peacetime conscription for June 4-16. Here are things you can do to defeat it:

1. Draft a carefully reasoned statement of your position on the issue of peacetime military training and send it to Congressman Clifton A. Woodrum as directed below, *with the request that it be included in the Report of the Hearings.*

2. Send to Friends Committee on National Legislation, 2111 Florida Avenue, N.W., Washington, D. C. for samples of the literature opposing peacetime conscription and then order enough copies of the leaflets or Congressional speeches, which you like best, for distribution in your church or other organizations in your community.

3. Write a letter at once to your local newspaper embodying the arguments against peacetime conscription which appeal to you most strongly.

Here are the Congressmen to whom you can write. They are members of the committee conducting the hearing as the "House Select Committee on Post War Military Policy."

Clifton A. Woodrum, Virginia, Chairman; Andrew J. May, Kentucky, Chairman Military Affairs Committee; Carl Vinson, Georgia; Schuyler Otis Bland, Virginia; Patrick H. Drewry, Virginia; Alfred L. Bulwinkle, North Carolina; R. Ewing Thomason, Texas; J. Buell Snyder, Pennsylvania; Harry R. Sheppard, California; Lyndon B. Johnson, Texas; Overton Brooks, Louisiana; John J. Sparkman, Alabama; Michael J. Bradley, Pennsylvania; Walter G. Andrews, New York; James W. Wadsworth, New York; Leo E. Allen, Illinois; D. Lane Powers, New Jersey; James W. Mott, Oregon; Dewey Short, Missouri; Leslie C. Arends, Illinois; W. Sterling Cole, New York; George J. Bates, Massachusetts; Bernard W. (Pat) Kearney, New York.

Address them "House Office Building, Washington, D. C."

SIR STAFFORD CRIPPS ON PUNISHMENT

A warning against indiscriminate punishment of Germany was issued by Sir Stafford Cripps, British Minister of Aircraft Production, before a Christian Student Movement meeting in London. He said in part, "No one would expect a Christian to condone the state of affairs disclosed in Nazi concentration camps or deny the need for punishing those responsible, but that is because of the wrongs done and not because the doers of them were Germans. There is

all the difference in the world between unreasoning hatred or revenge and a calm and considered carrying out of a just sentence upon the wrongdoer. Revenge may be, and often is, directed against whole nations or groups of people, many of whom may be innocent."

Discussing post-war reconstruction, the Minister said: "Christians must not make the mistake of insisting that nothing but Utopia is good. They will have to compromise continually with the forces of materialism until they are finally overcome and brought under control."

Religious News Service.

ON THE HORIZON

Twenty-two religious and church-related groups have voiced their support of legislation for a Permanent Fair Employment Practices Committee.

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Pope Pius XII and "all who seek mercy for Germany" were sharply censured by Pravda, in one of the bitterest attacks against the Pope that has yet appeared in the Soviet press.

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A countrywide collection of funds will be undertaken in Denmark to aid reconstruction of war-damaged churches in Germany, Great Britain, and Belgium, it has been learned. The appeal has been organized under auspices of the Queen of Denmark, and has been endorsed by all bishops of the Danish Lutheran Church.

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Strong criticism of the "no fraternization" order issued to Allied armies in

Europe was featured in the *Monthly Record* of the Free Church of Scotland. "The policy at best," the journal said, "is extremely short-sighted since it tends to perpetuate a state of war when the most crying need of the world is the establishment of peace."

* * * *

"Steak Fry" evangelism is a new foil for sinners suggested and, on one occasion, practised by Southern Baptists. "Bring a steak and a sinner" was the caption of one gathering of seventy-four men who fried their steak over an open grill, then heard a sermon. Other kinds of evangelistic "stag parties" have been tried, with each one bringing a "sinner." O, whither evangelism!

* * * *

A bill has been introduced into the Minnesota House of Representatives to permit only religious and charitable organizations to use "bingo" as a means of raising money. Are we about to see the State giving the churches a monopoly on gambling? That indeed is a new twist on politics and morals—only the Church would be allowed to practice certain evils and that right assured by the State!

* * * *

A bill which had passed the California Senate to prohibit conscientious objectors from holding public office in the state was adopted in greatly modified form by the lower branch of the State Legislature. As amended by the House, the bill provides only that every candidate for public office, as well as every appointee to public office, must declare whether he would bear arms in defense of the United States. The amended bill pro-



"THE PEACEABLE KINGDOM"—BY EDWARD HICKS

Wanted to buy: Paintings by Edward Hicks—Bucks County, Pennsylvania Quaker Artist (1780-1849)

Kindly describe subject and condition and state price.

ROBERT CARLEN, 323 South 16th Street, Philadelphia 2, Pennsylvania

vides no penalties if the candidate or applicant says no.

* * * *

Only 1.1 per cent of church family income goes into the collection basket on Sundays. This figure was offered at sessions in Cleveland of the United Stewardship Council, representing twenty-five different denominations. Statistics presented at the Conference showed national income at its highest point in history but contributions to church activities were reported below the level of 1928 or 1929.

* * * *

Aid for the German church in establishing a new basis of society after the overthrow of Hitler was urged by Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, in an address before the British Council of Churches.

"With the breakdown of the whole totalitarian system," Dr. Visser 't Hooft said, "the church in Germany will find itself the only body with cohesion and a clear message, and it must be helped within the ecumenical movement to do its job."

* * * *

Churches in areas where Japanese-Americans have been relocated have done much to foster harmonious race relations. H. Rex Lee, chief of the relocating division of the War Relocation Authority at Washington, D.C., told the Church Federation of Greater Chicago. He said that more than eight thousand Americans of Japanese descent had been sent to Chicago in the past two years, and that feeling against them was close to an absolute minimum, due to the influence and activity of the churches and their agencies.

Several times there have come to the Five Years Meeting Office suggestions that pastors should be called with an understanding that they will serve until either the pastor or the Meeting gives six months notice of termination of services. Many Meetings are now making such arrangements.

PASTORS ALLIANCE OF KANSAS YEARLY MEETING

The western section of Pastors Alliance convened in Haviland, Kansas, on April 9. The welcome was given by Merle Roe, pastor of the Haviland Church, and Calvin Johnson made the response.

The Alliance was very fortunate in being able to have J. G. Bringdale of Seattle, Washington, as guest speaker. The messages were inspiring and helpful and it was regretted that he could not be with us longer. Some high points in his messages were, "Without Me ye can do nothing;" "The mystery of Godliness;" "Put on the whole armor of God;" "The certainty of Paul's preaching;" "Keep climbing;" and "We are His workmanship."

Papers were written on "Pastoral Visitation;" by Lance Brady "Education of the Ministry" by Lowell Roberts; "History of Kansas Yearly Meeting" by Sheldon Jackson; "Future of Kansas Yearly Meeting" by Clare Willcuts; "What May the Laymen Expect of the Minister" by Guernsey Hadley; "What May the Minister Expect of the Laymen" by Glenwood Stanley; "Expository Preaching" by Alfred Smith, and "The Spirit of Worship" by Nathan Pierson. These papers were well prepared and proved beneficial to those who heard them.

The devotionals for the various sessions were led by Homer Cox, Walter Cook, Mina Cox, William Rouse, and Wayne Conant. These services made a distinct contribution to the success of the Alliance. Guernsey Hadley and Arvilla Michelson had charge of the music.

The concluding service Wednesday night was a missionary service of which Alfred and Ruth Miller and Rachel Chilson had charge. The Lord honored the service with individuals bowing at an altar of prayer. Pastors returning to their different fields of service felt that the theme, "Advance," had been well carried out. May all return to their people with the message, "Friend, go up higher."

VAL BRIDENSTINE.

Antioch College announces the annual North Central Institute of International Relations on "Conditions for Enduring Peace," to be held on the Antioch College campus, Yellow Springs, Ohio, from July 2 to 12. Primarily for the education of teachers, ministers, students, and civic leaders, but open to all, the Institute will present a faculty of thirty nationally and internationally-known authorities representing many points of view and from various countries.

BIRTHS

BARNARD—To Lowell and Martha Barnard of Westland Meeting near Greenfield, Indiana, a son, Norman Joseph, on March 14.

HOLMES—To Lawrence S. and Lois Langenwalter Holmes of Wichita, Kansas, a son, John L., on April 28.

MILLER—To G. Macculloch and Carolyn Pickett Miller a daughter, Deborah Breese, on April 22, in New York City. She is the first grandchild of Clarence and Lilly Pickett.

DEATHS

JENKINS—Stella Frances Jenkins on May 8 in Kansas City, Missouri, at the age of eighty-two years. She served the Society of Friends for many years as a minister. She was the daughter of Benjamin F. and Frances C. Jenkins, well-known Friends' ministers. She was laid to rest in Friends Cemetery at Wabash, Indiana.

JOHNSON—Henry Johnson at Grinnell, Iowa, at the age of ninety-eight years. He was a native of Montgomery County, Indiana, and was the son of Jervis and Melissa Johnson. He was a charter member of Lynn Grove Monthly Meeting. His wife, Melissa Charles Johnson, preceded him in death in 1915. He is survived by three daughters, Charlotte, Olivia, and Mrs. J. H. Renaud of Grinnell, and three sons, Jervis and Leland of New Virginia, Iowa, and Warren of Latimer, Iowa.

LADD—Walter J. Ladd at Fairview Home, Amesbury, Massachusetts, at the age of eighty-three years. He was a birthright member of Friends, the son of Thomas W. and Hannah Gifford Ladd. His home was at Providence, Rhode Island, until six years ago when he came to Huntington Home, thence to the rest home. Services were con-

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ducted by James Wild, burial being made at Friends Burial Ground, Amesbury.

OVERMAN—Norman M. Overman, a member of Fall Creek Meeting, Wilmington Yearly Meeting, passed away at the home of his daughter, Helen O. Free, near Hillsboro, Ohio, on May 8, at the age of seventy-six years. Services were conducted by Frank Milner and John L. Montgomery. Beside the daughter, he is survived by two sons, his wife preceding him in death a month ago.

STORCH—Mary Catherine Townsend Storch at the home of her son John, in Bellevue, Kentucky, 3rd month, 14th, at the age of eighty-eight. She was a birth-right member of the Cincinnati Friends Meeting and was faithful throughout her long life. She leaves four sons, Charles, Robert, Dayton and John; nine grandchildren and six great-grandchildren.

WHITENECK—Eva Whiteneck, a member of Wabash, Indiana, Meeting, on May 2, in her home in San Diego, California. Surviving are the husband, Ovid Whiteneck, a daughter; two grandchildren; and a sister, Mrs. Moine Jenkins of Wabash, Indiana. Burial was made in Wabash Friends Cemetery on May 9.

On May 12th Margaret T. Carey, prominent Friend of Baltimore Yearly Meeting, passed away. A fuller statement will appear in a later issue of THE AMERICAN FRIEND.

NEEDED

Friends minister and family to live in a rural Friends' community and work with the Meeting. Write to E. W. Raiford, Clerk, Corinth Monthly Meeting, Ivor, Virginia.

PERMANENT POSITIONS

Opportunities for post-war employment for stenographer and typist, machinist, horticulturist, physical educational directors, cooks, farmers, and houseparents for boys and girls, in White's Institute of Wabash, Indiana. It is imperative that some of these positions be filled immediately. Cash salaries with maintenance. Contact Parvin W. Bond, Superintendent, for further details.

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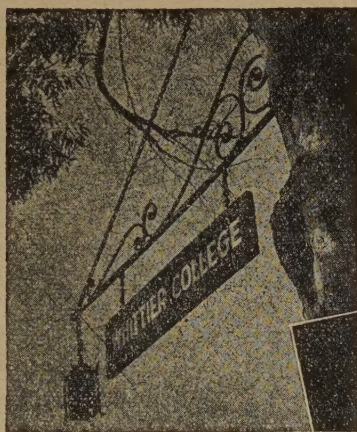
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BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TRowbridge 6883 or TRowbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for Worship 11:00 a.m.; Religious Forum 10:00 a.m.; Margaret M. Haines, Secretary. Phone: Plaza 9670. This is a United Meeting.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Church School, 9:30 a.m.; Morning Worship, 10:45 a.m. Herbert Huffman, Minister, Riley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a.m. and Bible School at 11:45 a.m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitzer, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Christian Endeavor 6:30 p.m. Eli S. Wheeler, minister.

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LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a.m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p.m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of the Twentieth Street and Fifteenth Street Meetings will be held at the Friends meetinghouse, 144 East 20th Street, New York 7, N. Y., from May through September, Sunday at 11:00 a.m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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